

M 1900

Must Remain in
Transcription Room

Mr. Nyland: So, Ed, are you ready?

Ed: I think we're already Mr. Nyland. Thursday, August 6, 1970
(says something else)

Mr. Nyland: So you can fall asleep. Boston
And is it running? Well? Yeah? Engineer ^{yes}

MR. NYLAND: Ed, is it running? Ed, engineer.

So, a long time, huh? Maybe some of you are even younger than six months. That's what they say. I was here last time in March. So it's - figure out to 6 months;

~~I~~ not entirely my wish. I was ready to come back here again, I would say, two months ago. But different kinds of circumstances just prevented me. So, we're

here tonight. ~~What~~ What will we talk about? You've talked a great deal during this time -

those that have come regularly, and those that have come every once in a while -

and now you are here. And I always - what is it you want? ^{2B} because after all, that is

the whole question for oneself. What is it that you expect? Something, of course,

that you can use, that is of value, that you want to take with you, that whatever you

might hear, and whatever you feel during ^a the hearing - because one listens that

way. You're not listening only with your ears and it's not only registered in your

brain. The ear is a very strange instrument, because it's not only connected as a

sound wave to your brain; ~~there~~ There is a connection between your ear, and in ordinary

life, in your Solar Plexus. It is, as if, sometimes the sounds are divided, and one goes

into one's brain and become intellectual ~~as~~ ^{as} a formulation, or a logical building-up

or a recognition of words, or something that is logically connected with each other,

and satisfies your brain when there is a train of thought, which seems to appeal to

you, and usually connects up with something that is recognized. And there is

~~definitely, as an influence on yourself, and not immediately translatable into a word~~

also another part that goes to a different place in a person. It is still problematical how it reaches your feeling center. It may reach it by means of certain sections of the brain, which we call thalamus and ~~hypothalamus~~ thalamus, which always have the function a little bit in-between intellect and emotional states. But then, it does not stay in the brain, even if it reaches there, it goes on further and starts to affect a person in a different place. I call it ~~Solar~~ plexus because it might create, at times, a certain vibration rate which is closer to your heart. When it is a feeling only, or a little bit of being affected, and particularly when that what is being said affects you personally, it is still in the realm of a feeling. Because your feeling is for yourself as a personality, to be able to function, to receive information which you cannot receive by means of your brain. The brain always requires a certain way of putting it in a form of a word, or in a sentence or a context, or something that sometimes we call a thought-form. And then when it stays in the brain, it is lodged in your memory and sometimes you can remember it. When the brain is affected sufficiently that ~~is~~ really strikes you, the memory is a little deeper, and you probably could recall it a little easier because it ~~is~~ available. Many times, ordinary talk-talk simply reaches you in your brain — you hear it, it doesn't leave much of an impression. But there are also things that cannot be formulated, and in order to illustrate what is meant, one calls it a feeling, of something that is produced, quite definitely, as an influence on yourself, and not immediately translatable into a word. And many times you don't want to put a word in the place of that kind of a feeling, because inherently there is in a person also a kind of a feeling that ~~is~~ a suspicion, that if you try to put a feeling in a word, that you do damage to the feeling. And that sometimes this kind of an affect on a person may even be deeper, but it may not last as long, because formulations are easier to recall, and the state of one's feeling is not so easy to recall. And only when you connect it with an expression of your feeling which ~~there~~ ^{then} happens to be, in a certain way, your

body starts to act and is engaged as a result of a feeling. But the feeling by itself cannot be understood quite well because we don't have that kind of a language for it, and we live really by language. That is why we talk, because we don't know many languages of ourselves, and only what we formulate in the form of words. A study of language, different kind(s) of language as expressions of a personality, and the different manifestations that each person, of course, has and sometimes can experience and sometimes the impression created to the outside world by which he is recognized. There are many different kind of languages. There is a language, of course, of your face; there's a language of a posture; there's a language of a state in which you make certain movements; there's a language of your body itself, quite independent of what is the language of your mind; there is a language of intuition which is related to a feeling, which we don't like to keep as an intuition, because we as human beings love our mind quite a bit, and we always want to try to put certain things in a form so that they can be recognized, and probably the sole reason for that is that one wishes to communicate with someone else what you have thought, or what you have felt, or also, of course, to describe what you have done. If you could imagine yourself all by yourself, would you talk? Would you really feel that you want to talk, and only when there is something quite fundamental taking place in you and that that then even could be considered a feeling would have to have an expression by means of your body, but it would not be words. It would be, most likely, a posture, or if you want to use your voice, it would be an exclamation, or sometimes a yell, sometimes a cry, sometimes not knowing exactly how to manifest it, but only the utilization of your body for a certain purpose that you as a personality have been affected by something that created an impression on you. And it is this, as an impression, that then, when it is energy which you have received, you want to become clear about. I think it is more that, than anything else. It is not really that you want to communicate. It happens, of course,

that one wants to talk, and that one wants to tell people about your own experience, but it does not mean that it may be necessary, and sometimes it would be very interesting to see if you could spend a day in silence. Because it would do two things for you. One is, of course, that it would break your ordinary habitual way of behaviour, because just not to talk and be silent, to give yourself a promise not to speak is, in the first place, quite unusual. But in the second place, it would require a very definite attitude on your part, that whenever the impulse comes ^{up} that you want to say something, that you cannot say it, because you have made that kind of a promise to yourself. And in the second place, it would give you an indication of how your life actually could function, when some of the ordinary expressions and manifestations have been taken away. If we talk about simplicity, do we really need all the manifestations of which we are capable? That is, is it really necessary to continue to wade in the way we live, by expressing ourselves constantly in the way we are doing it? Or could we do without? And if the problem would become one of simplicity, for how much really would I be willing to settle and how much need I not express at all and still remain within myself quite aware of my ^{it is} life. It is interesting to find out, of course, for oneself what one is, and what one is capable of, and how many things are extraneous - absolutely unnecessary, because it doesn't help you in the least and only as an expression of aliveness. And of course one can classify them and say that such expressions sometimes as manifestations, become completely superficial and that when it is a question of only surface and then you are in contact with the rest of the world. But if you don't want the rest of the world to affect you too much, or you want to depend on that what you think, and what is already within you, and what you have felt and what is now, you might say, has a chance to be recalled, could you live for quite some time on the material that you have received? You see, its a question of psychology, of what is really needed for a

man to be able to live. I don't want to say to live on ~~earth~~ or to have contact with other people, because that introduces immediately a relationship, and when one wants a relationship, it's quite a different thing from keeping alive. Because a relationship is only one little expression ~~of~~ one's aliveness. Most of the time I really don't have any relationship; I have thoughts and feelings, but I can, for a long time, have absolutely no desire to communicate anything to anybody ~~and~~ I can stay by myself as if I were on an uninhabited island, and what would I do when I find myself in that kind of a surrounding which, let's say, doesn't appeal to me ~~for~~, where there is no necessity of saying anything about it. How would my life come out? What kind of explanations would I use? Would I sing? Would I yell at the top of my voice? Would I try to communicate in some way ~~with~~ ^{for} other ~~with~~ birds? Would I communicate with Mother Nature, in looking at it and feeling, and being affected by the condition of nature when I see something, that is, when I am aesthetically involved in it and I say it ^{is} beautiful, and it ^{is} lovely to be here. Would I be satisfied to sit at the edge of the shore and just watch the waves, and not have any particular desire to say anything, and at the same time, knowing that I am alive? Because this is, of course the difficulty, that whenever I become silent ~~for~~ myself, I will very often run the risk that I fall asleep, physically. It is interesting to think about that, what is really the value of a man? If he is what he is now, and is that what he is, necessary for the maintenance of his life? And at what particular level will his life be, when he allows himself not to talk? Or not to express anything but just continue to work - that is, to be living, to do certain things. Each person is really different that way, because some will find that it is absolutely necessary to say certain things even talking to themselves; and someone, to create a certain atmosphere by being able to have communication with the surrounding, instead of not necessarily with human beings, but to be able even to talk to a dish pan when you're washing. How often do you see animals, and when you see them do you want to talk to them? What is it really that

Mind--for a

is a result of the five sense organs on yourself, and is it necessary for a man to have a complicated mind? And isn't it exactly that what causes such trouble: that one has a mind which takes in much too much, that you become confused, and that really for the sake of your life it's not necessary, than only, let's say, when you get up in the morning and you dress, that you eat a little bit in order to satisfy your stomach and then continue to do what you have to do without any particular rhyme or reason for considering other people, But attending to your business the way it ought to be done or to make whatever you're engaged in, and then, again, eat a little bit, and then keep on breathing, and reach dinnertime, and you are that kind of a regular fellow, you will eat, and then again you sit and maybe, you want to read. Have you ever had a day that you didn't want to talk? Have you ever tried it? Have you ever tried to reduce your life, for one day, to very late simplicity, as if other people did not exist, and if there was no reason whatsoever to have to talk or communicate with them or to have any kind of relation for yourself. I say it would be useful. Why? Because you would find out much more about yourself. HYou see, you cannot eliminate the different influences from the outside world on you. After all, you have eyes to see and ears to hear, and that, therefore, they're there for any kind of visualization of that what is outside creating an image and then being translated into some kind of a form, which you'll recognize in your brain, and then give that what you have seen a certain word. That, of course, is quite automatic, and whatever may be, as far as touch, or smell, or all the sense organs that you know about and can function, will of course produce in you a certain condition, mostly in your brain and partly, I say, in your feeling, And because of that you will augment the total quantity of material in your memory, and when the memory is good, you will be able to recall even more and bring it back again as if it happens now instead of happening yesterday. But, if you now try to exclude all the different things from the outside world, if you exclude, to start with, contact with other

people, and you tell yourself to be silent and not to react, and then you say, here I am in a room, but the room has no meaning for me, and I sit and I look but I don't want to take in. Can you do that? Can you stare? For staring is a very interesting kind of phenomenon as an experience for a man. He stares, he has his eyes open. Physically, of course, there is an image on the retina of your eye. But the staring will not allow it to go to your brain and be translated into a word or a noun or something that describes an object you happen to have within your visual range. Your staring eliminates that. At the same time, you receive impressions, of a certain kind, as a form of energy. And would it be possible at such a time while you are staring, to use that energy as if then you could turn your eye inside and become aware of yourself being alive? You see, the problem that we face is, of course, confusion of the mind. And the mind, not allowing one to think any one particular thing to its very end, but it constantly --- Who's making this noise, who's resitting there in their chair? It creeks a little bit. Who is it? Could you sit quiet or sit somewhere else? --- Would it be possible for a man simply to receive impressions and not to utilize them in the ordinary sense, not to allow them to get into your brain at all? And would it be possible to have a thought in your brain and pay attention to that one thought only, and not to be interfered with other kind of thoughts which happen to come from the blue sky almost, without your notice, without your wish, but just the same, taking place in your brain and you pay attention to them. If you could find a silent room, very much like a dark room in photography, in which all light rays are excluded, this particular silent room is like a room in a studio - let's say, T.V. studio. Acoustics eliminated, deadened as if you as a person try to shut off the effect of everything coming into you as being translated usually by your sense organ(s), as if there is a little switch that you could turn off. And of course reversely, that you try to keep the thoughts to a minimum, and not to be bothered when you want to think about

certain things - lets say, like a mathematical problem, that you want to find a solution to it, and not be bothered by the crying of a baby or the noise of a car outside on the street. You will find out how terribly difficult it is, ~~mainly~~, ^{really} to exclude yourself from the rest of the world. And of course, that is what we are: ordinary human beings being affected by everything around one, and being habitually simply acquainted with taking in whatever happens, and making room for it, and not even thinking about it, but just let it be and make you confused. It is only at times ~~when~~ when circumstances are really of a certain strength - I mean by that, that the circumstances affect you in such concentrated form that you have to make an adjustment to consider such circumstances as most important and it won't leave you any room for any other kind of a thought. For instance, if you cross the street and there is traffic, there is no question about it that all the different thoughts of your mind are really not there, and you don't pay attention to them, than only to the kind of a thought that you want to remain safe, and you have to direct your body in such a way that you're not going to get hurt. Then, of course, one is concentrated in one thought, and the thought has to do with ordinary life, but that doesn't matter. It is a function of your brain in which the brain is then trained to be able to receive only certain impressions it will allow to enter, and no other impressions, for that length of time, and no other thoughts which already happen to be in your memory, to come and interfere with one thought of your safety. It is very much that kind of a process when one starts to talk about the possibility of an objective faculty to develop in one's brain. Because your brain is tremendously chaotic, and we are habitually, as reacting creatures, subject constantly to the impressions from the outside world and we have no control over the reaction, because it happens, it strikes one, and is immediately reflected and I cannot help that when I have my five sense organs as the only means by which this kind of knowledge from the outside, which I call impressions, reach me, and they

have to be digested in the ordinary way, and I call that an unconscious way, because most of it is habitual. And that when I want my brain to function differently and particularly when I say, I have a mathematical problem that I have to solve, or even when I say there is something in my mind and I cannot recall it because it is the name of so-and-so, I can describe him the way he was and I had forgotten his name and I sit and think and think. And even in the midst of that kind of a process, when I keep on looking at the rest of the world around me, I'm diverted constantly by that what happens and I react towards it, and all of that becomes completely habitual and uncontrolled and no way for me to stop any of such influences on me. That is why I say, if you could create for yourself a day of such silence to exclude all you can as impressions from the outside world, and reduce that what is already within your brain to a minimum, not allowing what you would call attention to be given to the thoughts which are already there and which are constantly being fed by your memory. Can you imagine this kind of a state? Can you imagine the possibility of the relaxation of your mind? Can you actually drain your mind of all extraneous thoughts which you don't need when you sit in a chair? Can you actually try this, as an, you might call it, an exercise to train yourself? Can you make an attempt, while you sit, to drain all three centers of yourself. We use, as you know, the word ~~center~~^{center} to indicate certain different kinds of activities of a personality. And we simply classify them, for convenience sake, into three different groups. We are, of course, familiar with ordinary physical forms of behaviour and the that what is required by the body as physical expressions or even physical wishes or physical states. That we know; we call it still a ~~C~~ center. It is only to indicate that there is a bunch of impressions and manifestations which ~~they~~ can group together, and all belong to an ordinary physical expression of my body. In reality, of course, it is not a center at all; it is the totality of myself. But I simply use the word to simply indicate that

* On the next 3 pages, those words crossed out are meant to be not capitalized - as center, emotional, solar plexus.

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new & there is something different from two other parts of my personality which I want to give ~~it~~ a different name. I say now, that what is intellectual is quite definitely different from my physical body. It is, you might say, a very refined use of physical cells for a very definite purpose, and I call it an organ as a mind functioning now with thoughts. That is, the reception of that what takes place when I, in the ordinary ^{word}, receive impressions from the outside, and that what is translated in my brain and then becomes for me, knowledge. And that I call an intellectual process. It is more of a ~~center~~ than any of the other two. That is, definitely different from my ~~physical~~ ^{center} which is the totality of my body, and it ~~is~~ is definitely different from an ~~emotional~~ ^{center}, which is extremely difficult to define. But for my brain it's all in my cranium, and there is no intellectual cell in my little finger. It simply doesn't exist because it has not the function of receiving impressions and translating it into knowledge. ~~your~~ ^{the} third ~~center~~, of course, I call ~~emotional~~ and I say it ~~is~~ is very difficult to define that, ~~then~~ only in one little place where it is a little bit more concentrated, and I call that ~~solar plexus~~ ^{solar} because apparently, when I feel, something goes on in my chest and the cells which are dedicated to form an organ of my feeling where a feeling takes place, apparently, have a certain function to fulfill when something takes place in my total personality, ~~which~~ ^{as} I say, it is not a physical ~~matter~~ something, it is not an intellectual, but it is a feeling, and usually I mean by that, I don't have a word for that ^{yet}, and it is an affect on me which is not primarily physical in the sense I know physical behaviour, ~~but~~ it is an affect in a physical sense but quite ~~not~~ limited to a movement which in my ~~solar plexus~~ ^{solar} I simply consider as if it is going around and around, creating a vibration in my chest which I then say, that is a feeling. When something affects me aesthetically, I have an impression of myself, ^{which} then I say it hits me somewhere, it hits me either in my heart or in my solar plexus, or it hits me in the pit of my stomach, or in some way or other, ^{it} is affecting me in a certain way, not necessarily creating immediately an activity, and only that I say there is something taking place in me, in my chest, and sometimes

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when it is deep enough, I say it is affecting my heart. So, for the sake of argument,

we simply said there are ~~three~~ ^{three} centers of a man which function for him in the reception of certain material from the outside world. And now when we talk about making it easier, in the sense of becoming simpler, I would like to ~~do~~ ^{drain} ~~do~~. I call it 'draining'; that is to take away extraneous energy from the different organs of myself, and I would like to know what remains. If I ~~drain~~, I say I want to relax. I relax my brain. I take, as it were, a certain force, and I make my brain ~~lose~~ ^{lose} whatever there is as energy by as it were, draining my body, starting at my head and considering the energies in my body as if it is like a liquid which a level indicates where the liquid is, and gradually draining it out. For the time being I simply say, if it is like a liquid I drain it out through my feet, and I drain it out through my hands. It is then as if such a level of that kind of psychological liquid starts to drain from the top of my head, and continues to go down and down and then forms, within my body, certain levels, which when I continue to try to become relaxed, will go further and further down as much as I can allow it. It will come from my head down to my neck. Then I have a difficult ~~ys~~ with my shoulders, to drain them, because it is quite a complicated affair when I go with this liquid from a rather small circumference of my neck, into a draining period which then has to be, you might say, attached, which are my shoulders and my arms. But it is still possible with a little bit more effort that that kind of a, I call it still, 'liquid', as if it now is draining away from me through my trunk of the body, my chest, and on its way down it will take now emotional energy away from me. So, I empty my ~~second center~~ ^{second center}. And, by the way, this ~~emotional center~~ ^{center} is very far from a real ^B center, because I must explain that although the ~~solar plexus~~ ^{solar plexus} is a little bit more in a concentrated form of certain cells which have that kind of a function, there are, ^{over} in the totality of my body, little nerve nodes which are connected with my ~~solar plexus~~ ^{solar plexus} and that ^{is} really, the feeling is distributed over the totality of my body. So that when the draining process starts and I want to drain also emotional and feeling energy away from myself, that then I have a difficult time to contact all the different nerve nodes because they are in different places of my body. But after some practice, it works, and it goes down further and further,

below my stomach, through the legs, sex organ - all of that I drain - my legs, calf, feet, as if there is a ~~flowing~~ ^{flowing} out of energy, and at the same time, ~~throwing~~ ^{flowing} out of energy through my arms. And the result is that all ~~three~~ ^{three} centers of myself have been drained to its greatest simplicity. Now, in that state, there is very little energy to function in any of the ~~centers~~ ^{centers}, and in that state, it would be quite possible for me to see what is my ~~liveness~~ ^{liveness}. Because that is what I'm interested in. I want to try to find out if there is a difference between my ~~liveness~~ ^{liveness} and the way my ~~liveness~~ ^{liveness} is expressed. And when I try to eliminate now all different manifestations of my ~~liveness~~ ^{liveness}, I simply claim that something else must remain in existence, which I call ~~liveness~~ ^{liveness}, but at that time not expressed, because I am totally relaxed. ~~If you know something about Work~~ ^{Now if you know something about Work} You ought to know something about Work. If you know now that Work really means that something in my mind, or

something that I call the proximity of my heart, I would like to be present to me, and having a very definite function to fulfill: 'to be able to become ~~aware~~ ^{exist} of the ~~existence~~ of myself.' I now mean that when this ~~existence~~ ^{existence} of what I am is acceptable to this kind of an entity which sometimes we call 'I', and sometimes we say it is the presence of something of a higher nature, that then what I wish this particular 'I', if created by me, wants to accept of myself, is exactly that what I am without description, without liking it one way or the other, without having any of my ordinary mind or feeling interfere with that kind of a process. This I call an ~~observation~~ ^{PP} ~~process~~ ^A ~~observation~~ ^{the}, if I want to accept myself as I am, of course has to be ~~impartial~~. If I want to eliminate classification and words and descriptions in any form, I also know that I want to eliminate associative values. In other words, when this 'I' now created because of certain ways of how to create it, if it could function, it would then become ~~aware~~ ^{exist} of the existence of myself as I am, but making a distinction between the form which is used as the manifestation of my Life and Life itself. And that then the ~~awareness~~ ^{awareness} is solely interested in existence of my Life. Because you see, what would it give me? In that particular case, if this 'I' could be ~~aware~~ in that way, it would become ~~aware~~ ^{exist} of the reality of myself. ↴

Do we turn it over? Allright? —

It sounds perhaps to you a little round about way to talk about Work, but you see, Work must have a very definite foundation of thought. Because if you are not clear about the concept of Work, you will constantly have trouble in trying to interpret certain things in the wrong way. Because your mind is apt to come in and try to describe it or try even to classify it sufficiently, and in that way of course becomes and is still unconscious. But when 'I', as 'I', ought to function in a certain way of objectivity, it is necessary to understand what takes place, aside from the fact of how to create it. When it is once functioning, it will give me a state of myself as Life is within me, and it will not describe the form in which Life usually is expressed by me. So when I say this draining exercise gives me the minimum amount of possibility of manifestation, the possibility also then is increased, that if 'I' could function at that time, there is more chance that it could recognize my Life. By the way I emphasize the difference between Life and manifestations. Manifestations belong to this earth. They belong to my body, they belong to a human being as he has been created at conception and at birth, and appeared on this ~~earth~~ and is now living his life on this ~~earth~~ until his physical body will die. Therefore, all manifestations remain for a man, during the time that he spends on this ~~earth~~, subjective. That's only a definition; that's only to indicate that it is ~~earthly~~, that it belongs here, and of course will return to the ~~earth~~, because it is not going to deteriorate, and then go up into the air as something else. There is a process on ~~earth~~, of course, of something multiplying, but that is not a result of the matter itself. That is the result of a Life force, which makes a multiplication of cells possible. And also again, reversely, if the Life force is not there, simply the cells will fall together and disappear, as it were, as a house of cards, And then become gradually subject to different laws, belonging to ~~Earth~~ alone, and not counteracted by the force of Life, they will ~~of course~~, cause such cells to deteriorate or to diminish, or gradually, chemically, to change, and sometimes one says, they will be destroyed. Or, rather, they go over into different substances which are not any longer suitable for the building or for housing a form of Life as a force. That is why our bodies become nothing, at least to our ordinary eyes, although, after they have been in the grave for quite

some time, and only bones are there, everything that was easily destroyed has been eaten up, or has simply gone over into certain gaseous states and evaporated. Bones are a little more difficult to destroy, but in time also they will be destroyed. And this happens, of course, to all forms of matter that we are familiar with, when such matter is subject to be recognized by us by means of our sense organs only. You see, it leaves out extra-sensory perception, because they don't belong to the five sense organs. And we talk for the time being about ordinary man as he is on ~~earth~~, in which, that what is ~~earth~~ is for him, his body and the manifestations belonging to him are his subjective expressions. The reason now why one wants to make a separation between what is Reality of one's Life, and the manifestations which are the physical expressions of himself, is simply that if, for some reason or other a person dies, that his Life does not die, since it is not subject to the laws of destruction of the ~~earth~~. And then, in the continuation of existence, this Life may need another kind of a form in order to continue to exist. Now that is a philosophical question, because I can assume fairly well that if Life is put into me at the time of conception, and coming from my father and mother and ancestors, that then if my body dies that Life simply returns again to another source where it originally came from. But the question is not that easily solved. Because, in the first place, why was it put into me, and as it is now within me in my lifetime, how do I know that it will be sufficiently free when the physical body dies, that it is not attached to other forms of matter which are also within me? And this is really a very difficult problem, because now I start to think about matter. And are there different substances which are not as material as ordinary flesh? And I must come to conclusion that although my brain is functioning, thoughts are not that kind of a matter, even if I say a thought-from, the thought is a concept in abstract terms, and it is not concrete. And I know it even better when I say I have feelings, which feelings are not put in words, and nevertheless, have an existence. And that then, this feeling,

is it still in existence when I die, and ~~it~~ is Life, because of the existence in my feelings which feelings ~~are~~ ^{as} such, will not be destroyed, but only will not have the means of being expressed, will it continue to exist as Life? Philosophically, of course, that is the problem. Can I count on the existence of Life after I die? And if it does exist, which, of course, is a logical assumption, should I rely sufficiently on that kind of a fact, that then this Life which is me, could continue to exist in a spiritual form, or in a form of ether, or in a form of magnetism, or in the form even of an electronic field, or of some kind of a life force which becomes noticed and could be perceived not by means of the form of matter, but in an entirely different kind of a form, nevertheless, an entity into which this life force could continue to exist?

All of this brings up, of course, much deeper questions. Is man actually needed for the continuation of his life, even when he dies, and is he, if that is the case, responsible during his lifetime for the maintenance of his life as it has been given to him on earth? You see, these questions cannot be answered unless one introduces within one's own life an emotional state. Because the feeling now when it refers only to that that what I am, is rather limited to the existence of myself as a body, as an ordinary human being. But when I now want to consider the question of life continuing to exist after I die, I have to change my feeling into a different kind of a concept. And I say this kind of a feeling, when it now has to include the possibility of Life hereafter, or even that what is now the ~~essential~~ quality of Life within me as I now live it, that then I must include not only my Life but the totality of all Life. And again I say, philosophically, that what is eternity as Life being Eternal, must now require a different concept of an emotional kind in which I become a part of a totality of a total world existing, in which even the Earth is very small, even our solar system is very small, and I cannot stop until I include, if I can, the totality of the universe. So you see, it becomes then cosmological and it is a question, not only of astronomy and astrology, but it's a question of different

levels of being. And then I must turn towards an emotional posture of myself trying to find the answer to the problem of Life within me, and I cannot help ~~happening~~ but ~~happen~~ to admit that when there are different forms of life in existence, besides the form that I am familiar with, that this kind of ~~loosing~~ losing one's life ^{upon} from death, means a freedom of this life, from this form. And that the aim for a man must be to continue the possibility of more and more freedom, to be finally united with the totality of all Life existing in infinity. Now, of course, we talk philosophy, and we talk about the possibility of further growth, after death, and the possibility of different levels of Being, different realms, different ways like plateaus, stepping from one to the other, and proceeding gradually until, you might now call it, the center of the universe has been reached. But of course, that term, I don't will--I don't want to allow, because if the universe is infinity there is no center, and if Life is eternal, there is really no form. So I run into difficulties when I want to talk and explain too much about it. But for the time being, as far as the direction in my life is concerned when I am now living, it is quite simple. All I wish to do is to set my Life free, and to become, in ordinary life, that kind of a person in which Life exists without being bound by the form. If I could understand this, that life could exist without me, then perhaps I could find a way of having Life and be free from my body. Without destroying the body, that Life could continue to exist parallel to the existence of my body. But to say it a little differently, that Life for me could continue to exist in two ways: one, in freedom from my body, and the other as a part of my life in the continuation of the existence of my body and my personality. The problem we face when one talks about Work, is exactly that I wish to create something that is free from this Earth, and still is interested enough in order to help that what remains on Earth, to set it free completely, so that no life of mine is lost. And now we come back to what is the principle of the creation of 'I'. I take out of my life, as I know my life to be, something that I say I would like this to function in a different way.

I would like to have something that I call for myself 'something' - I sometimes say an entity because I cannot really describe the form it would have to be in, but I know it is not material. Nevertheless, it should exist in my neighborhood; it should have a relation^y towards me; it should not forget me; it should remain part of me, but it ought to function differently from the life within my ordinary physical body which I call an unconscious form of existence. And in order to give the other a name, I say I would like to have something alive which I could consider Conscious, which then would have a quality of being free from the form of my personality. This is the reason for trying to create an 'I' with that kind of a quality, functioning then in such a way that it represents for me a higher form of living in which there is Life, but which Life is free from the form like my body and manifestations indicate. So that then what I would like this particular part of myself to be and how to learn it to function, I say 'I', if it could exist in a certain section of my brain, it would have to have a quality of Impartiality. It would have to have a quality of being free from thinking processes, and thinking processes for me, are linked up with associations with other thoughts already there and recognizing them, thought processes which have to do with considerations of the past which is my memory, and considerations of the future which is my anticipation. And that simply by using the word Simultaneity I want to indicate the freedom from intellectual processes. So that if this 'I' could start to function, it would have to have a quality not only of recording that what I am, but being Impartial to what I am, and ~~they~~ not be disturbed by interpretations, as my thoughts^y would interpret. Now these are the three things required as properties for an 'I', and the 'I' functioning becomes now an instrument of Objectivity, collecting facts about myself, as I remain unconscious, that is, this personality performing all the different things of Earth which are required of me. I do not know if you know very much about Work. Because you will have to learn how to apply, you have to learn how to talk

about your experiences after you have tried to apply it and put it to practice. You have to learn to translate the thoughts of your mind and the feelings you might have into a different kind of knowledge, which is based on your experience and which will give you an understanding, which knowledge in your brain never will give. You have to learn to distinguish between a mental process called Awareness, and a mental process called thinking. You have to learn the difference between a process called feeling, and a process called emotion; ~~Sometimes~~ called intuition without thought. I have to learn how to bring about a relationship between my mind and my feeling, by translating the functions of my mind into a Consciousness, and by translating my feeling into ~~a~~ state of Conscience. And that ~~purpose~~ purpose for a man is to establish, if he can, simultaneously, for himself, the growth of these two kinds of possibilities. One is the growth of his Consciousness, and the other is the growth of his Conscience - ~~as~~ ^{that} they both are fed from the same source, and that for that reason, the Consciousness and Conscience belong together as part of a family. But this family is not my personality any more; it is a family which I call individuality, which is a level of a man which ~~could be called~~ ^{Gurdjieff calls} harmonious, in which a person has fulfilled all the different requirements which are laid upon him simply because he happens to be born on ~~Earth~~, and fulfilling that what is required to be done on ~~Earth~~, has, at the same time, tried to develop certain, what we call bodies, which then represent other forms in which life can continue to exist. The body that is most important for us is, what is ~~called~~ ^{called} Kesdjanian or Emotional body. And that for the time being, after one's physical death, Life could continue to occupy the Kesdjanian body. And that from there, also this Kesdjanian body, being subject to certain laws of destruction belonging to its own realm, and that the time length needed for such destruction is ~~expressed~~ in terminology of our time, completely different, because it is much, you might say, longer many, many years as a relationship between the two of the order of one to thirty-thousand. It simply

means that that what is Kesdjanian also will die, and that during the process of its life it is necessary again to build something that can contain life after the Kesdjanian body dies, and this body I call Soul. And that the process for a man to become harmonious is really to build his Soul, so that Soul, when it could exist, and then could contain Life which is now within this physical body, that gradually this process of purification will enable Life to become more and more free. It is not free when it is in a Soul body; it is bound by the Soul. But again, philosophically, that what is needed for a man when he grows up and becomes harmonious, is for man to become more in contact with the totality of a cosmic kind, and which we call simply Cosmic Consciousness. In order to illustrate the ~~the~~ this kind of a process of a gradual development is simply a step-wise way of growing or going up from one level to another, until finally the utmost simplicity has been reached, and that the laws which are now destroying everything on Earth of the form belonging to Earth, and which will destroy everything of Kesdjanian nature belonging to the Kesdjanian world, indicating by freedom that there are less and less laws, that finally the utmost simplicity is reached when the laws are represented by three only. Whatever that is, it is a little bit too theoretical. The problem is really quite a simple one. I want to wake up. By that I simply mean, I want something that is aware to start with, and could continue to remain aware, and then I would consider that a state of Awakening. I identify that with the concept of Consciousness and Conscience. So that then a man, if he is actually being now of three centers, gradually could lose his ordinary mental functions, and his ordinary feelings, and his ordinary wishes of his body, and then in this kind of a, you might even call it, a three foldness, could change - not only the concepts but actually that what is taking place as a conversion of energies which then become again, noticed or crystallized out into the form of Consciousness, Conscience, and Will. I don't want to talk too much about it because you have ahead of you, I hope, many meetings for discussions. I hope you will continue to come to Monday, which we simply call Group ~~the~~ ^{the} three, to become a little familiar with these kind of terms and also what is meant by Work, and that if you do make attempts that you can talk about it and if you have questions that you can ask. Every once in a while I will come up from New York. We can have

again and again meetings of this kind. But you have to understand that that what is needed for a person is the application and not just theoretical knowledge. And that that what you can start with may be curiosity, but it has to become much more a part of your life. And that that what is necessary for the creation of 'I' is the realization that your unconscious state will continue to exist. And that your unconscious state as personality, is really needed to become the object of Observation when there is an 'I' to observe you. And that the simplicity of Work is related direct to the manifestations of the physical body only in order to make it a little easier to see how I can acquire a dexterity of what we call, in a general word, Observation. And by Observation is now meant the three-foldness of Observing in a certain way, that is, being Aware, in which is included Impartiality of that what is being--what one is being Aware of, And that the continuation of an Awareness into a state of Awakening on the part of 'I', is dependent on the moment when such observation is registered by 'I' in its own mental functioning of Awareness. Much of this, I'm quite certain, is difficult to understand, and maybe you have to listen to it several times, But it is not a question of listening; it's a question of learning how to become perceptive, and not to have to be dependent constantly on your ordinary five sense organs. They won't get you anywhere. They will help you to live on Earth. That's all, and that's all you can expect. If you want to grow, that is, if you want to become a real Man, even on Earth, certain other things have to develop. We call them the sixth and the seventh sense, because they are means by means of which energy is received, and which energy then is of a different kind of being able to build certain substances of different materiality than our body now represents. I say that much of this, of course, is abbra-ca-dabra; you cannot follow it, you have no perception, you don't know what it is to be Objective, and you have a very difficult time when you even try; Even if it is indicated in simplicity, you will find out how difficult it is even to hold on to one moment of that kind of observation. And still it is necessary if you want to understand gradually what is the purpose of your life.

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Because you can keep on thinking and feeling about your life without coming to any conclusion, and I'm afraid that the constant thought or the feeling will confuse you in the end. That the activity of your physical body will not help you to give you insight, because the physical body is already complete in itself, and it cannot grow anymore. The only possibility for growth is in your emotional center which could become an emotional body, and in your intellectual center which could be converted into an Intellectual body. Intellectual body is equal to the term Soul. But all of this has relation to the depth of one's own life, and the relationship of one's life in the totality of all life existing, which again, for the purpose of defining it, you can call religiously, your God. To whatever extent, now, this particular word has a meaning and which meaning may not be entirely correct because of all kinds of prejudices connected with it, it has to do with the depth of your emotional state and the reality of your own life as you sometimes can experience it. And that the purpose, to become free from that what is one's physical body, in the first place, is simply to give your life, which exists, a better chance to come to its full expression, and not to be limited by the manifestations of a material body of oneself. There are many tapes that you can listen to. You have to continue with, I think it is on Tuesday, the listening to tapes. Simply take in what you can take, and then for those who are a little bit further on the road, all, all the time, that what takes place in their so-called Group I, they have to talk, really talk about experiences and with a wish for clarification of what is the meaning of certain concepts. I'm a little familiar with the different ways you have your groups. Of course I've listened to some of the tapes. I've talked about it. Your Group III is right, but it needs more life, and it can be given. I've talked about that a little bit. Your Group I is quite dead at times; sometimes completely dead. It needs such a revival. If you don't, it won't survive. There has to be much more seriousness of wish to communicate among the different members of the group. And they have to talk about Work, and get away from gossip, jealousy and being conceited. All of us are faced with that problem; how to communicate experiences and to try to become free in describing such an experience, as if

you know it all, but only give what is your honest experience, and as it were put it on the table so that each person can actually look at it and also, in looking at it, can become impartial to that what is the experience of someone else, and puts next to it what his own experience is, for the sake of comparison. Reading, you have to do much more. References to different subjects we have discussed over many years also should be much more active. There are possibilities with index, with ~~time~~ ^{trying} to find out where this and that is, listening to tapes, if possible by yourself or in a small group.
Reading groups among some of you who actually want to go through ALL AND EVERYTHING, and see if in a group, while it is being read, you can understand a little bit better instead of having to read it yourself. All such things we will talk about more and more in the future, and the reason for coming tonight is simply to help you to put a little bit more life in Boston. You know why I left. Because you were just about on the brink of dying. Boston: a group which could exist in such a way when there is life, and there is more than enough material - I mean by that, people who could become interested, and you could make them stick when you talk sense, and when you tell them what is what, and don't get lost in all kind of ordinary philosophy. Stick to Work, and explain what is Work, and then insist that people who want to take a task, that it is in connection with "ork and not just a fulfillment of a task. That you get rid, a little bit, of your ordinary life, and that perhaps, even, you try a draining exercise for yourself to find out what you really are and then bring that to a group, in a wish for your own growth. To take from a group what you can use for yourself, and not to be persuaded or affected by all kind of superficial nonsense. Make a group really serious and try to be honest in your reporting. Then it is worthwhile for some of us in Warwick to answer your tapes, and then when you play such answers, that then a person tries to become part of your group, so that when he is there and listens to your discussions, that he starts to understand why questions have been asked and why they have been answered in that way and then perhaps can add a little bit from his own ^{may be} standpoint, elucidating, ^{maybe}, a little easier because he is not involved in a

meeting at that time and it might be quite helpful for you to listen to such remarks. I wish you would become much more alive, not just dependent on when I am coming here and then turn out in a larger quantity. You come if you honestly want to Work, anytime to talk about Work, and never mind me. There is enough material around. There are enough people who can tell you about it. If you have any attitude of honesty towards your own life, and if you can understand that the necessity for wanting to Work on yourself, is really your saving grace. That perhaps because of, religiously expressed, it may be for the glory of understanding the meaning of Life and the reason for your own existence. And perhaps, after some time, you get a little bit more insight in what you really are and what ever your motivations may be, that you can understand why you act the way you do, and why you talk sometimes quite nonsensical, and why you are completely uncontrolled at times. ~~That~~ That there is something in you that say, 'but this, by God, I'm going to be a Man.' That I try to work on myself for the sake of really establishing within myself a freedom for my life, for which I'm responsible ~~and~~ not to be constantly bound by all the different habitual ways that have been used, up to now, my unconsciousness, ~~that~~ I want to be able, as a Man, to stand up straight and actually 'do' and continue to 'do', if I could, at such a time have an 'I' present to me ~~who~~, in turn, could tell me what is right and wrong and affect my Conscience, to give me this measurement, and affect my Consciousness to give me light sometimes once I am on the path. So that because of these two, there is actually developed within a ~~Man~~ a Will, that he is able to 'do' what a ~~Man~~ should do under any condition, understanding what is required, ~~and~~ that what is to be done is always in the direction of more and more Consciousness and Conscience; and that his will is to set himself free, ~~because~~ only the truth will free him from the bondage of this Earth. ~~which~~ ever way you wish to interpret, whichever way you now want to take what you can for yourself; it's all your own. None is the judge ^{there's} and only yourself. when-

ever you may, in prayer, confess for yourself what you are, it remains your own accounting. No one is entitled to the secrets of your own Conscience. But for your Conscience it is needed to have a relationship with that what is higher than you are, ~~striving~~ ~~strung~~ towards that, to find out if that what you consider higher, that that is worthwhile enough for you, and that you, in the state in which you are, become worthwhile enough for that what is higher to come down to you and help you.

I will remain in contact with your meetings through the tapes you make. I will come back as soon as I can. We'll talk again and again. Don't let's lose now a certain level of understanding. It has to be maintained, and ~~after all~~ it is for your sake. It is for your understanding of your own life, and I think, it is really necessary to understand that responsibility, simply because you happen to be born on Earth, regardless of how difficult it is. It is Life in you, and your Life, freed from the form, is Eternity.

So, goodnight.

End Tape

3rd proof K. Hughes
Final proof:

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Final Type _____